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went hunting in either manner threw some gift into the water to Kum-er-kaw-yer's spirit supposing that success would attend them in consequence.

Methods of Carrying Children.—It is the custom of the native women to carry small children on their backs, and there are two ways of doing so. One is to let the child lie pressed against its mother's back with its feet forced up to its body, the knees well spread and held up by a strap, both ends being at her throat. The other way, generally in vogue among the Netchilik and also at Tununiq (Ponds Bay), is to let each leg of the child go down the sleeve of the woman's coat. In either case, of course, the garments of the mother are made to fit the requirements.

Social Advancement among the Iglulik Eskimo.—One of the young natives in the vessel's employ caught a wolf in a trap, and that night, in accordance with the custom of his tribe (the Iglulik), he slept with his clothes on. His position as a hunter was elevated in consequence. This custom prevails among the Tununiq or Ponds Bay natives.

Aivilik Birth Customs.—When a child is born the woman's husband should do no work for three days. Otherwise the child's body will be covered with bruised spots. The navel string must be severed with a piece of sharp white quartz instead of a metal knife.

Customs and Beliefs Noted at Cape Fullerton.—When a hunter finds a young seal born prematurely he saves the skin, and afterward, when the ground shakes or loud noises are heard such as thunder, he beats the ground with it and all becomes quiet again, the bad spirits all leaving.¹

When a bear kills a seal and eats it it would be supposed that the skeleton would be torn apart, but this is not the case. I have seen such a skeleton on the ice and have wondered how it could be preserved in a perfect condition, but the natives say it is the custom of the bear never to break the bones apart. They think this is done by the bear so as not to offend the seal's spirit or *Nude le a uke* [Nuliayuq], the goddess who is the mistress of life.

Natives of different tribes assert that when a deer drops its young prematurely it does not dig holes in the snow to procure its food for the remainder of the winter, but waits until another deer has cleared away the snow and has afterward left it. This is said to be in compliance with the laws of the goddess.

NOTES ON THE NEZ PERCÉ INDIANS

THE following notes were recorded by Livingston Farrand in August, 1902, the informant being a Nez Percé Indian named Jonas Hayes.

¹ See Boas, The Eskimo of Baffin Land and Hudson Bay, *Bull. Am. Mus. Nat. Hist.*, vol. xv, p. 146.

Dwellings.—In ancient times the tipis were covered with reeds woven together; the use of buffalo skins came later. The common form of dwelling was round accommodating only one or two families, but sometimes they constructed dwellings for several families, each having its own fireplace.

Food.—In summer they fished for salmon in Snake River and other streams of clear water. In September they went into the mountains to hunt and stayed there two or three months. Until horses were introduced, which happened when Jonas's father was a little boy, they made this journey on foot. The length of their stay depended upon the amount of game which they were able to secure. In the spring they dug roots. The best place for these is across the Clearwater (?) from Lapwai, beyond the Snake River. They obtained camas roots on the famous Camas prairie.

Naming.—A child was named at birth, but when a boy reached manhood he changed, usually adopting the name of an ancestor; but if he had acquired supernatural power he took the name from his helper.

The Supernatural Helper.—In former times a certain Indian became a prophet, communicating to the people knowledge which he claimed to have obtained from the moon and stars. It was in accordance with his directions that they sent their little boys, between the ages of six and ten, into the mountains alone. The boys would stay there one night, or perhaps three or four. Then the boy would hear a voice saying "There is someone standing by you." Turning round he would see a person standing near holding a bow and arrows, and this person would say to him: "Do you see my arrows? They are used to kill deer or any other kind of animal. I will give them to you. When you get home, you, too, must make arrows with which to kill things." He also gave the boy a song—an arrow song. The person that had appeared in this manner remained the boy's guardian spirit during the rest of his life. After acquiring power in this way the boy would make charms. Boys who did not go into the mountains to secure helpers were thought to be of no account. Girls were also sent into the mountains for the same purpose.

In order to increase his supernatural power a man from time to time sang his own medicine song, acquired in the mountains or elsewhere, and danced. He was assisted by others to whom he afterward gave presents. A man would kill his "tamanous" animal, apologizing to it afterward—but he would not eat of it. There were stories told of boys who had been carried away to live with the animals.

Dances.—Besides the dance just mentioned there was a war dance, participated in by all warriors about to take part in an expedition. Hunting dances were held in winter in order to secure good luck for the next hunt.

Shamans.—Shamans acquired power by fasting. As Jonas learned in his training fast, they had special styles of painting. His own colors were red and white. Yellow and black were the colors used for dancing in general; red, white, and yellow were the special war dance colors. Some few used black. There was no tattooing, nor did they pierce their noses, this they said being a Yakima custom. They did not wear earrings.

Marriage and Inheritance.—The parents of both parties exchanged gifts. The girl's father gave bags, food, and things of a like nature; the youth's father gave a horse, elk-teeth, and similar articles. In case of divorce the presents were not returned. Polygamy was common and depended on wealth. The widow inherited and if she remarried with the consent of her husband's family she could retain the property; if not, they took her inheritance. The bulk of the estate went to the oldest son.

Burial.—The dead were buried under stones. Feasts were given for the deceased by his family, but there were no dances. They might be put off for a year, and great stores of food were gotten ready for them. No food was buried with the corpse, only fine clothes, but horses were often killed, especially at the death of a chief. As a sign of mourning the hair was cut off at the neck and old clothes were worn, but there was no special paint used at that time.

SOME CHIPPEWA MEDICINAL RECEIPTS

WHILE I was Indian Agent at Nett Lake, Minnesota, one of the Bois Fort medicine men, known as George Farmer Nebedaykeshigokay, allowed me to copy his medicinal receipts from his note book. These I give below, believing that, though they are not very scientific, they will be of interest to students. The receipts were written in the Chippewa (Ojibwa) language but in our characters. The Indian original is given first with interlinear translation and afterward a complete explanation in English.

I

Is-gi-ka-mi-si-gan.	Mush-gi-gi	ow	omiset od-ji-bi-ga-wit.	(a) Se-se-ga-dag,
boil in a kettle	medicine	this	stomach died trembling	swamp spruce
			in fit	